

What's The Church For, Anyway?

By Bill Duncan, Pastor
First Baptist Church, Brandon
(Sermon preached in Sunday, Nov. 16, 1969)

Again this year I sat through the convention. I listened to the speakers doing their best to explain the need for new emphasis on better work for the '70's. The speakers tried to form the flickering flame of enthusiasm. I am for doing everything the speakers called unto us. We have admitted how hard the work was in the '60's. How that we are in a spiritual slump, drop in baptisms, ministerial enrollment, and missionary volunteers. I have heard my preacher friends speak of the inroads of television on Sunday night. How that we would do more if we had more money.

I have heard people cry about the small crowds and long weekends. To be honest, I know a lot of my friends are worried about what is going to happen.

But it seems to me the wrong crowd is worried. In the early church, it was the enemies of the Lord and the powers of darkness who were wondering whereunto all this would grow. It was the devils crowd who sat up late at night, devising countermeasure to stem the revolution that was sweeping the world. Those missionaries like Barnabas and Saul that went from Antioch had the world and Satan on the defense. Vance Havner said the early Christians were not afraid prayer meeting attendance would drop because

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Strong Program, Mission Goal Mark Student Meet

Dr. Edward Lindaman, of Downey, Calif., told the State Baptist Student Convention in Tupelo, Nov. 21-23 that "the soaring rockets bring our eyes back to earth, to long ignored problems."

Dr. Lindaman, high official in the space division of Rockwell Corporation, which was responsible for design and manufacture of the Apollo command and service module and the Saturn II rocket, speaking on "Technology Will Not Be Enough," continuing, said:

"This is one of those rare moments like the Renaissance, when the mentality of an entire people is going through a tremendous uplift."

"Not since explorers put out to sea has there been such a widening of man's understanding of earth as in these first years of space exploration."

"We are beginning to see that this world is no longer a place under the sun in which to frolic, but that it is a world in which man himself participates responsibly."

"The relevant question now is, how can we learn to deal with technology as a life partner. How can proper utilization be made of it to assist in the fulfillment of purposes selected to ensure a fully human life?"

"As we contemplate the real meaning of progress in technology as it enables man to go outside his own planet, we must now acknowledge that we are human beings, our vistas go inward, as far as outward."

"Even though man appears to stand above the passive systems of nature, his freedom is not absolute. His position is not that of a sovereign, but that of a steward. He does not have the world at his disposal. But, is made responsible for it."

The 45th session of the convention began at 7:15 o'clock Friday night with adjournment held at 11:00 o'clock Sunday morning. All sessions were held in Tupelo's Civic Auditorium and High School. Approximately 800 registered.

Tim Thomas, of Fulton, student of

Wm. Carey College, Hattiesburg, was in the choir for the convention sessions.

Farley Earnest, minister of music of First Baptist Church, Senatobia, directed the music.

Other featured speakers included Rev. James Richardson, pastor of First Baptist Church, Leland.

Dialogue sessions were held Saturday on the general theme, "Making My Christian Faith Relevant," with outstanding leaders conducting the various groups, including listed program leaders and the following:

Vaughn Grisham, social scientist, Ole Miss Faculty, Oxford; Rev. Alvin Hall, pastor Lowrey Memorial Baptist Church, Blue Mountain; Don Jammons, associate secretary, Department of Special Mission Ministries, Home Mission Board, Atlanta; Rev. Lewis Myers, missionary to Vietnam; Dr. William Hall Preston, M.D., Booneville; and Miss Connie Roediger, former Journeyman to Africa, Yazoo City.

The convention adopted the report of its summer missions committee, Ronnie Melton, Carey College, chairman.

This called for the appointment of the following student summer missionaries for 1970.

Foreign — Germany, one man (singer); Ghana, one woman (nurse); Guam, one woman; Philippines, one man; Taiwan, one man; Jamaica, one woman and one man; Israel, one woman.

Home — California, one man or one woman; Canada, one woman; Michigan, one woman; Michigan, one woman; Colorado, one woman; Florida, one woman; South Carolina, one woman.

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Mississippians Are Appointed By FMB As Missionaries

RICHMOND, VA. — Miss Gwen Powell, a native of Tunica, Miss., and Rev. Milton A. Lites, from Picayune, Miss., and Mrs. Lites were appointed as missionaries by the Southern Baptist Foreign Mission Board at its Nov. 6 meeting.

Miss Powell who once committed her life to God to be used for anything but medical missions is part-time instructor of nursing at Kentucky State College, Frankfort, and a student at Southern Baptist Seminary, Louisville.

Three years ago she went to Jordan for the summer as a student missionary. She recalls this as the most wonderful summer of her life. "I came to love the Jordanian people," she declares, "and I want them to know of the great love my Saviour has for them."

Miss Powell first became interested in nursing when a childhood illness necessitated that she make repeated trips to the doctor's office. Recalling the office nurse as a dedicated Christian, she thinks the idea of being a nurse might have been planted in her mind at that time.

A seemingly chance incident further influenced Miss Powell's choice of nursing as a career. The week before she graduated from high school, her English teacher, to whom she had expressed no interest in nursing, asked if she would be willing to accept a scholarship to nursing school. Miss Powell says she had been praying for weeks that God would show her what to do with her life. She took

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Supreme Court Hears Attack On Church Tax Exemptions

By W. Barry Garrett

WASHINGTON (BP) — A New York City taxpayer charged before the U. S. Supreme Court here that tax exemption on property owned by churches and used exclusively for religious purposes violates the First and Fourteenth Amendments to the U. S. Constitution.

He also claimed that the increase in taxes because of church tax exemption constitutes an involuntary contribution on his part to religious organizations.

The court was then asked to rule that governments cannot constitutionally allow such church tax exemptions.

Frederick Walz, "a religious person not a member of any religious organization," carried his case through the New York courts to the U. S. Supreme Court. All of the New York courts had ruled against him and declared that the New York State Constitution and the Real Property Tax Law of New York relating to church property tax exemption do not violate the U. S. Constitution.

Walz, a lawyer, represented himself before the New York courts. However, his case was argued before the U. S. Supreme Court by Edward J. Ennis, a New York attorney.

Justice Potter Stewart asked Walz's absence from the court. Ennis explained that he was suffering from high blood pressure and that he did not feel emotionally capable of presenting his case personally.

The defense of tax exemption for

church owned property used exclusively for religious purposes was made by J. Lee Rankin, corporation counsel for the City of New York.

Church property tax exemptions are primarily at stake in the case. However, by implication, income tax deductions for church contributions and a number of other tax advantages enjoyed by church related agencies could be affected by cases which might follow.

The case, known as Walz v. Tax Commission, has attracted national attention, both by church and anti-

church interests. A total of 11 separate amicus curiae (friend of the court) briefs were filed in addition to the briefs by Walz and by the Tax Commission of the City of New York.

Only one of the briefs supported Walz's position. Madalyn Murray O'Hair, the nationally-known atheist, and the Society of Separationists, Inc., filed an 82-page brief asking that the churches be taxed.

Earlier Mrs. O'Hair had requested the court to allow her to participate in the oral arguments along with

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State Round-Up

Louisiana Votes To Sever Relations With Hospital

BATON ROUGE (BP) The Louisiana Baptist Convention, after heated debate, voted 257 to 160 to release the Baton Rouge General Hospital to become a separate interdenominational institution independent of Baptist ownership and control.

The majority of the messengers seemed to feel that the hospital could better serve the area if monies not available under Baptist restrictions concerning separation of church and state could be accepted by the hospital under new ownership.

The action brings to an end Baptist operation of the hospital for the past 29 years. The convention took over the hospital in 1940 when it was a small, 50-bed institution struggling for survival. It was originally owned by the city of Baton Rouge.

Under Baptist operation, the hospital has grown to a 400-bed institution with a replacement value of \$18 million.

During the debate, arguments expressed in favor of continuing Baptist ownership of the hospital included: opposition to "giving away" an \$18 million institution; belief that the hospital would eventually lose its religious significance thus wasting past Baptist investments; and opinions that the convention messengers should have more time to study such an important issue.

Arguments given in favor of severing ties with the hospital included the view that the institution would be better able to serve the community if federal funds were available; that Baptists were once again being asked to help the hospital (previously by taking it over, now by freeing it), and they should respond; and finally, that release of the hospital would free it to seek federal aid and other funds not available under Baptist policies.

Claude Kirkpatrick, administrator of the hospital, expressed appreciation for the support and stability Baptist

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Village Invites Attention To The Children's Annual Holiday Needs

The Baptist Children's Village in Jackson, presently affording Christian care and training to 181 boys and girls, has this week invited the attention of its individual friends about the state to the annual holiday needs of the children. According to Village authorities, any material expression of love and care from the Village to its children at the Christmas season is entirely dependent upon the cash support of individual Baptists and other Mississippi friends of boys and girls. Interested individuals are asked during the holiday season to express their Christmas concern for the child in any one of the following ways:

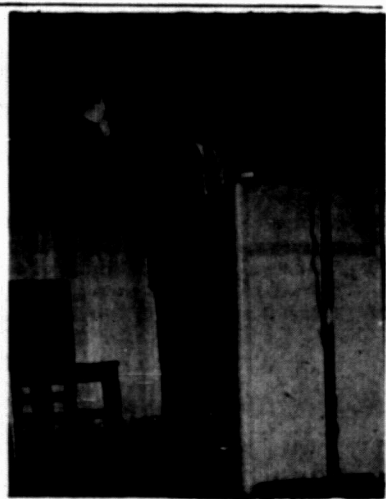
1. Through making a cash contribution to the Christmas Fund by mailing a check or money order to The Baptist Children's Village.
2. Through requesting by telephone or letter the name, needs and sizes of a child, with the donor shopping and mailing or delivering the gifts to the children at the Village no later than December 15.

Superintendent Paul N. Nunnery of Village children, has expressed the appreciation of trustees, staff and children for the interest and support afforded the Village during 1969 by Mississippi Baptists and their

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Tim Thomas, of Carey College, State Student Convention president, is seen presiding during opening session of convention.



Farley Earnest, of Senatobia, music director for the convention, leads opening song at Friday night's session of convention.



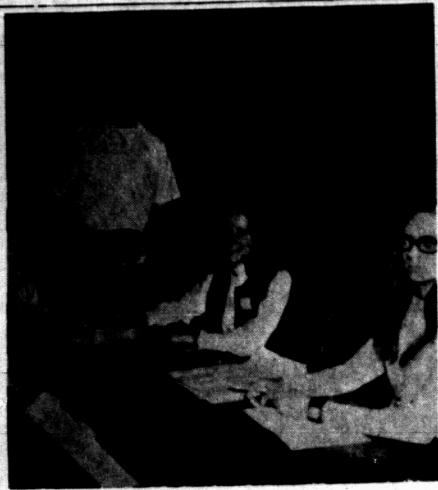
A listening panel that posed questions to Edward Lindaman, of Downey, Calif., speaker, is seen, from left: Jimmy Smith, Northeast; Virginia Earle, MSCW; Sherry Josey, Jones; Rev. Wm. Stewart, Eupora; David Hicks, Oxford, and Dr. Lindaman. Not seen is J. E. Simms, Carey.



Three leaders confer shortly before beginning of Student Convention. From left: Rev. Bradley Pope, Clinton, student director at MC; Rev. Harold Anderson, Tupelo, superintendent of missions of Lee County Association, and Tanner Riley, minister of music of First Church, Clinton.



Rev. Ralph B. Winders, of Jackson, director of the Department of Student Work of the Convention Board, convention sponsor, has moment of fellowship with Mike Edwards, president of BSU at East Central Junior College.



The choir of Blue Mountain College, under direction of Miss Johnnie Armstrong, director of physical education afternoon. Alan Hurst (left) and Lynn Carter, department, practices for special number at convention.

A section of the approximately 800 present at the convention which was held November 21-23 in Tupelo's Civic Center and High School.

Strong Program Marks Convention

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ple: New England, one man; Northern Plains, one man and one woman.
Financial Goal—\$11,170
Final selections will be made by the state committee on February 20-21, and only those persons will be considered who have been recommended by local committees.
The financial goal, according to Mr. Winders, is \$11,170.
Sending eighteen missionaries to the fields listed will require this amount. This money is not in any budget—it is a venture in faith, and Mississippi Baptist students have always come through with gifts over and above their regular church contributions. No church is to be solicited for a gift.
The summer missions fund was named in honor of Joseph Allen Ogletree, of Clinton, a missionary last year who was killed Oct. 7, 1969 in an auto accident.
He was president of the BSU at

Mississippi State.
Jerry Buckner, associate in the Student Department of the Baptist Sunday School Board, Nashville, told the Convention in the closing address Sunday morning that "the great enemy of most Christian college students isn't disbelief, drugs or immorality—but plain and simple boredom."
"The really dynamic things (to most) are going on somewhere else. So we must go looking — drugs, sex and alcohol are common places to seek."
"An English Bishop once wrote 'Everywhere Paul went there was a revolution. Everywhere I go they serve tea.'"
"What you believe is important. But basic to content is a loving, viable person to person relationship."
Marsh Speaks
"Let me give you boys some advice about getting a wife. If all you can do is ask how much of you is required

to get her to say yes you will never make it. Don't say how much do I have to give. Say how much will you let me give."
Dr. Robert Marsh, pastor of First Baptist Church of Laurel, told the students in a major address that "man will never know who he is until he finds himself in God."
Dr. Marsh, pastor-adviser of the convention, speaking on "What Can I Believe?" continuing, declared:
"Was Voltaire right when he said that human existence is a mockery, a game played by fools?
"I need to know, can I believe in a God who will love me, forgive my sins, and give some purpose to my existence?
"Deep inside the soul we know that this is not all — yet something is missing — and we sense that the emptiness of our existence can be filled only by God.

"All that we will know of God is found in a Person — not in a philosophy, not in a theology — in a living Person, Jesus Christ."
"Either this was and is the Son of God, or else a mad man. You can shut Him up as a demon, or you can fall at His feet and call Him Lord and God."
Saturday night's session featured a drama by Mississippi College, one by Mississippi State and special music by the combined choirs of colleges present, and campus prayer groups.
Cooperating in entertaining the convention was the Lee County Baptist Association, Rev. Harold Anderson, superintendent of missions.
Baptist college students from about 30 schools and colleges in the state attended, according to Rev. Ralph B. Winders, director of the Department of Student Work of the Mississippi Baptist Convention Board, sponsor.

Court Hears Attack

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Walz, because of the formidable array of groups on the other side. This request was denied by the court.

Americans United for the Separation of Church and State (POAU) in its brief agreed with Mrs. O'Hair's position that the First Amendment does not require tax exemption of churches as a religious liberty right.

Americans United argued: "A state's power to tax or to exempt from tax church property used exclusively for religious purposes is not one that is subject to the limitations of the religious clauses of the First Amendment to the Federal Constitution."

"The 'no establishment' clause of the First Amendment, made applicable to the states by the fourteenth, does not impose on the states a mandate to tax houses of worship. Nor does the 'free exercise' clause of the First Amendment, made applicable to the states by the Fourteenth Amendment, make mandatory the exemption of houses of worship from tax."

Nevertheless, Americans United concluded that such tax exemption does not constitute an "establishment of religion" and therefore asked the Supreme Court to rule against Walz. The brief of the Baptist Joint

Committee on Public Affairs argued that constitutionally guaranteed religious liberty "requires, by right, the freedom from taxation of property used for religious purposes."

The Baptist brief further argued against federal or state taxation of churches by saying, "If such governmental agencies attempt to turn churches into a source of revenue for state purposes those attempts constitute restraints on the free exercise of religion."

Other Briefs Filed

Other briefs against Walz were filed by Parish Hall School, Inc. Washington, D. C., the National Council of Churches, the attorneys general in 37 states, the Baptist General Convention of Texas, the Synagogue Council of America, the National Jewish Commission on Law and Public Affairs, the United States Catholic Conference, and the Episcopal Diocese of New York and the Church of the Holy Spolites.

The next step in the case will be the announcement of a decision by the Supreme Court. This could be done anytime between now and the end of the current session of the court in June.

The case involves only tax exemption for church property used exclusively for religious purposes.

'CAMILLE' OFFERINGS REACH \$738,209

Hurricane Camille relief offerings being sent through the Mississippi Baptist Convention Board reached \$738,209.25 through Nov. 24.

This is an increase of \$40,400.53 since the last report given on Nov. 10. The offering will go to the Baptist churches and people in south Mississippi who suffered such extensive damage from Hurricane Camille which struck the Coast on Sunday night, August 17.

Other churches or individuals still wishing to contribute may do so by sending their funds to Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss. 39205.

World Missions Gifts

Average Per Capita--\$7.89

The average per capita total gifts to World Missions by Mississippi Baptists, January through August, 1969 was \$7.89. Ten associations exceeded \$10.00 per capita. Hinds Association is in top position with \$12.36. Twelve other associations were average or above. Several of the associations have a foster Missions program with a person spending one day each month helping plan the work of the association.

Association	Superintendent of Missions	Per Capita Gifts
1. Hinds	Fred Tarpley	12.36
2. Lowndes	Leon Emery (Foster)	12.29
3. Jeff-Davis	W. Glenn Williams	12.11
4. Grenada	Leon D. Wall	11.93
5. George	J. S. Johnson	11.66
6. Adams	Richard D. Pass	11.23
7. Washington	J. D. Lundy	11.04
8. Lauderdale	Leon Young	10.85
9. Newton	Dr. C. H. Melton	10.68
10. Monroe	Joseph W. Oliver	10.12
11. Bolivar	none	9.93
12. Clay	Leon Emery (Foster)	9.70
13. Yazoo	Dr. Norman O'Neal (Foster)	9.55
14. Winston	R. A. Herrington	9.49
15. Mississippi	J. Millard Purl	8.97
16. Pike	none	8.80
17. Panola	none	8.55
18. Leflore	J. D. Lundy (Foster)	8.47
19. Riverside	Edward P. Burke	8.17
20. Noduxbee	Leon Emery (Foster)	8.07
21. Rankin	J. C. Renfro	7.97
22. Tallahatchie	G. E. Jolley, Sr.	7.89

Not Guilty, Hughey Says

John David Hughey III, 22, son of Dr. J. D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board, has entered a plea of not guilty of charges of conspiring to destroy government property in recent bombings and bomb threats in New York City. He was arrested by the FBI on November 13.

A hearing has been set for December 5, and the youth is free following posting of a \$20,000 bond.

Immediately after young Hughey's arrest last week, Dr. and Mrs. Hughey went to New York to be near their son. In an open letter to friends and colleagues expressing appreciation for their prayers and support, Dr. Hughey said: "David's lawyers told us we can be confident he is not guilty of the charges against him. They admit his involvement with the New Left. One of them described him as an idealist who is utterly sincere and completely selfless."

Dr. Hughey added, "We have had little contact with David since he dropped out of Duke University (where he was enrolled for one semester) in January, 1968. At that

Village Invites

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churches. According to a statement released by Nunnery, "In no year of the long heritage of Christian concern for children in Mississippi has the interest of our Baptist peoples been manifested in such a generous fashion." Nunnery continued by expressing his belief that many proven friends of Baptist child care will want to assist in proving the special meaning of Christmas in a material sense for Village children, particularly as they realize anew that such provisions are impossible without help.

The mailing address of The Baptist Children's Village is: P. O. Box 11308, Delta Station, Jackson, Mississippi, 39213 and the telephone number in Jackson is 922-2242.

time he said he had to be free to live his own life."

David, one of four children, spent 12 years in Switzerland where his father served as a missionary. He was graduated from high school in Richmond, Va., where he maintained a B average, as he did while at Duke. After leaving the university, David went to New York.

Young Hughey faces a possible sentence of five years in prison.

What Is Church For, Anyway? Pastor Asks

(Continued from page 1)
there was a gladiatorial contest at the Colosseum. No on suggested an after-church fellowship for the young people because the pagans were having a love-in. To be honest, they never worried about pack-the-pew gimmicks to get the people to church who were lukewarm and indifferent. "The church was its own publicity." It brought fear to evil forces and concern to the lives of sin. They were honestly afraid the church would close them up, not through legal measures but through redemptive change.

Maybe we need to stop and look at the difference in our church and the church at Antioch. You know they called those people who were members of that church, Christians. If we do not have enough vitality to compete with the world, the flesh, the devil to the extent that they would call us Christians, then maybe it call us Christians, then maybe it doesn't matter whether we have meetings or not. I agree with one writer that the answer certainly does not lie in stubbornly holding on to the form when the power has departed. That is like waving a gun that everybody knows is empty. I do not think that it will do any good for us to cry over spilled milk because the world has stolen our congregation. We can sit here and cry, "Oh, why wouldn't people come to our church? It's so pretty."

Vance Havner said, "The greater tragedy is not that men love other things so much but that they love Christ so little." If the Gospel can be side-tracked for such trivialities, it wouldn't mean much if we did meet at the church to go through hollow motions of a dead Christianity. I do not intend to grow ulcers and have a nervous breakdown because you care so much about football, television, bridge and beer. But I went home last Sunday night, sick that our Christianity doesn't make any more difference than it does, because you do not love Christ any more than you do. If we really believed that Christ emptied himself of glory and became a man subject unto the limitation of our flesh and died that men might live, arose that men might believe, called his followers to be a living church, is going to come back to get us and carry us to Heaven, then we would be different. If we really believed all

that and lived like we were the temple of the Holy Spirit working in us, we would not care what was going on in town. We would not care what was going on in Hollywood, on television, or at Grandma's. We would not worry about the '70's. As it is, the world hardly knows we are still in business.

Went Into Store
I went one day into a store in West, Mississippi, to buy an article. The man didn't want to speak when I went in, and he didn't get up. When I told him what I wanted, he was out, and he didn't offer anything better, so I didn't buy. I got in my car and drove on. The man was hardly in business. The church looks a lot like that to me today.

What do we have to sell or give? What are we in business to sell or give? Have you stopped and considered the Gospel? It is the power of God unto salvation unto everyone that believes. It holds the destiny of every soul on earth for Heaven, for Hell for time and eternity. It is no ordinary commodity that you can get anywhere. If it is what we claim for it, a living reality, not just a creed... then why should we have such a light interest in it? It "turns me off" why we give it the left-over time, talent, and money.

If we think it is our major message, greatest gift to the world, our only hope for this world, then let's give it our best interest. If not, then cut off the light, lock the doors, sell the building, and let's live like we want to without the guilty consciences that we now have.

The Gospel is something to get excited about! That Christ can save a lost child from hell, give her ability to make her life beautiful and love unselfishly. That's better than what anybody can do for her. Then there is something wrong when we have to beg people who call themselves Christians to come hear the gospel and even fewer go from the church to tell it.

The problem is that you have gotten use to the gospel. Familiarity has bred complacency. Christmas and Easter — Incarnation and Resurrection — are thought of no more than a fairy tale, absolutely nothing to be worshipful about. We would not mind giving something to promote the gospel, but don't ask anybody to dream

of practicing it. Belonging to the church doesn't mean much. It is precious to so few. So come on next Sunday and we will play Church again... sing songs, read from the good Book, go to sleep while the preacher tries to entertain us religiously, go home and make like we are a better people.

What Of The Future
What is the future of the church? As it is now, in 25 to 30 years there will be no church as it should be. We might still be meeting but not accomplishing the true purpose of the church. It could be that it would be a dead institution supported by the Community Chest or the United Givers Fund.

Why have a church, if we are not going to let its message mean more to us than what I have tried to describe? That's not what Christ intended the church to be. Some persons argue that the church fulfills its purpose by acquiring more members, others by carrying out the Great Commission, and still others by declaring the need to be saved. All of these are important and have their places but they do not reflect the primary motive. The true purpose of the church is rooted in the Nature of God Himself and the knowledge that he is on a great mission... a mission of love manifest in the gift of His beloved Son to reconcile all things unto Himself. Both church and its mission have their origin in the Nature of God.

The purpose of the church began with creation when God made man for His own fulfillment and enjoyment. It continues as God seeks the recreation of all men in Christ Jesus. This is both the message and mission of the New Church for our New Time. A Conscious realization of this purpose will revitalize any church, and make it alive to God's work.

We are entrusted with the greatest mission and message on earth, but we have let it become stale. We act out our religious part on Sunday and go home and pretend we are good people.

Purpose To Create
The purpose of the church is to create, manufacture, make and produce Christians. But when the world sees us, what do they think? Remember the Church at Antioch did not call themselves Christians. They were called Christians by the world in which they lived. Recently I had a

CONCERN

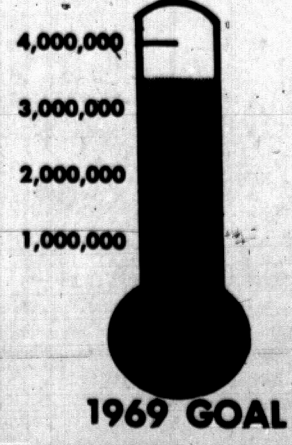
COOPERATIVE PROGRAM

\$751,384.77 Needed By Dec. 31, 1969

Mississippi Baptists Are Responding!

ARE YOU CONCERNED?

GIVE IN THE SPIRIT OF CHRIST NOW!





THE CHOIR of the Gilfoy School of Nursing at Baptist Hospital in Jackson renders special music.

More Convention Pictures



STATE CHAPLAIN of the American Legion, Department of Mississippi, Ivor Clark, Macon, Miss., presented the Legion's Certificate of Appreciation to three outstanding Baptist laymen pictured left to right, Ralph Godwin, National Executive Committeeman from Mississippi, Roland D. Marble, National Vice Commander from Jackson and C. J. Olander, Past National Chaplains Vice Commander from Jackson and C. J. Olander, Past National Chaplain from Tchula, all three held or hold National Offices in the Legion.



THE VILLAGERS, from the Children's Village, render special music.



QUARTET from First Baptist Church in Holly Springs sings during banquet of Men's Conference Monday held at Parkway Baptist Church.



THREE MESSENGERS are seen enjoying fellowship. From left: Rev. W. F. Evans, New Albany; Dr. Joe Triplett, Jackson; and Dr. Earl Kelly, Jackson.



DR. BOB HAMBLIN, Tupelo, (center) shows book to two other pastors, Rev. Hardy Denham, Newton and Rev. Harold Bryson, Carthage.



TWO LEADERS look on as Mrs. Martha Branham, Dallas, soloist, goes over number with Miss Hazel Chisholm, organist. From left: Mrs. Branham; Dr. W. Douglas Hudgins, executive secretary, and Rev. Estus Mason, Crystal Springs.

State Convention Round-Up

(Continued from page 1)

tists had given the hospital, and said that the new board of trustees would be comprised of Christians of all faiths and Jews, all believers in God. In other actions, the convention adopted a record \$3.8 million budget and approved a resolution endorsing President Richard M. Nixon's policy on the Vietnam War.

The convention suspended its rules automatically referring all resolutions to the resolutions committee in order to adopt the Vietnam resolution and send a telegram to President Nixon on Veteran's Day.

The 1970 budget, an increase of \$42,220 over last year's budget, will channel 31.4 per cent or \$1.1 million to world mission causes through the Southern Baptist Convention Cooperative Program.

Texas Baptists Veto Loans For Schools, Institutions

By Bob O'Brien & John Carter

SAN ANTONIO (BP)—Texas Baptists overwhelmingly voted down federal loans for their institutions after heated debate, casting a 1,203 to 728 verdict against a proposal which would have allowed Texas Baptist institutions to secure long-term, low-interest government loans for building constructions.

A parade of speakers offered impassioned pleas, pro and con, on the federal aid issue until J. Fred Swank, a Fort Worth pastor, successfully moved for consideration of the previous question, opening the way for a vote on the recommendation.

Howard E. Butt Jr. of Corpus Christi, Tex., opened the debate with a vigorous speech opposing the recommendation.

In regard to a portion of the recommendation stipulating that the institutions would voluntarily reimburse the government the additional amount of interest to cover subsidy involved, Butt had his comment: "That sounds like guilt money in advance."

James Flammig, a pastor from Abilene, Tex., took exception to Butt's position, remarking that his comments had insulted sincere Christians on the other side of the issue.

In financial matters, Texas Baptists approved a \$14½ million budget, an increase of one million dollars over 1969. The breakdown of the allocations indicate \$9,642,500 for Texas causes, and \$4,857,500 world-wide efforts through the Southern Baptist Convention.

Messengers also endorsed a new philosophy of financial planning for Texas Baptist work. A Cooperative Program study committee, advocated a "person-centered" budget, or one that cuts across organizational lines to establish specific "priorities of interest," which would be funded on an individual basis.

The new stewardship pattern, christened "Channels of Compassion," will merge three avenues of giving — Cooperative Program, special offerings and development — under the same general program.

Another study committee authorized last year which had doctrinal overtones prompted no debate and no opposition. The committee recommended no change in the constitutional requirements on membership, saying the present constitution is clear enough.

The committee was requested to come up with an interpretation of the current constitution section which requires messengers to be elected by "regular, missionary Baptist churches that shall voluntarily cooperate with other churches of like faith."

The annual sessions also marked the last year of major emphasis on the Texas Baptist Rio Grande Ministry. Priority will be placed on metropolitan missions in the 70's.

In other action, Texas Baptists adopted a resolution supporting the principle that merchants should close one day a week for the benefit of improved family life and participation in worship.

They also received a report from the Texas Baptist Christian Life Commission, which urged rejection of extremist tactics, urged respect for Christians on both sides of the war-peace controversy, urged liberalized abortion laws, called for positive action to combat obscenity and pollution and drug abuse, and a number of other issues.

An innovation in the ordinarily dreary cycle of reports was also launched. Instead of a printed Book of Reports, the messengers were treated to a three-screen multi-media "Panorama of Baptist Witness," which flashed 640 color slides and more than 1,000 feet of movie film through a computerized sequence to visually depict the mission action behind the reports.

California Considers Immersion SANTA MONICA, Calif. (BP)—The Southern Baptist General Convention of California considered three motions dealing with the question of alien im-

mersion and open communion, and rejected by a margin of only two votes a recommendation that it sell one of its assemblies.

The convention authorized a broadly representative committee to study the question of alien immersion and open communion and bring to the convention a more precise definition of the terms, and the requirements for convention membership since the interpretation of the convention's constitution has been disputed.

Two amendments to the constitution were offered which, if adopted next year, would remove from the constitution prohibition of seating messengers from churches that practice alien immersion and open communion.

No action was taken on the amendments, however, since convention procedure requires that constitutional changes be introduced one year and discussed and voted on the following year.

The current constitution includes a section on membership which states that "messengers shall not be seated in this convention from any church that receives persons with alien immersion or practices what is commonly called open communion."

The alien immersion question first came up when the report of the convention's credentials committee to seat all messengers was challenged by some who questioned seating of messengers from International Baptist Church, Carson, Calif.

The International church has indicated it will accept as members persons who have been immersed by other denominations, but has not yet accepted any such members. The convention seated the International Church's messengers since no such members have yet been received by the church.

Earlier this year, messengers from the church to the Long Beach Harbor Baptist Association were denied seats at the associational meeting because of the church's policy. One of the messengers, Pastor C. Robert Tucker,

was then the association's moderator.

Though the messengers voted to seat messengers from the church, the actions by the convention in effect delayed until next year the major decision on the question.

The convention also voted to send a statement to President Richard M. Nixon assuring him of their prayerful support of his efforts to secure peace in Vietnam, and his plans to withdraw troops "as quickly as they can be withdrawn to insure that peace."

A resolution was adopted expressing support of Howard Day, president of the State Board of Education, and others who are seeking to include the Genesis account of creation in public school text books as an alternative to the theory of evolution.

Another resolution supported the Alcoholism Care and Control Act of 1969, and commended Gov. Ronald Reagan and other state education leaders in their stand against teaching of Communism in public schools.

A record budget adopted by the convention was set at \$2.6 million, including a \$40,000 increase in Cooperative Program world missions contributions. The Cooperative Program goal is \$1.3 million, allocating 26 per cent to world missions.

Kansas Approves Program To Meet Financial Crisis

WICHITA, Kan. (BP)—The Kansas Convention of Southern Baptists overwhelmingly approved plans projected by its management board in an effort to overcome a financial crisis, giving the management board a standing ovation when the plan was presented.

A positive spirit prevailed throughout the convention, and the messengers were confident that the convention was on the way to solving its problems, said Robert Hubson, acting editor of the Baptist Digest and member of the management board. "The spirit was just tremendous," he said.

Sen. Lester Arvin, a Wichita attorney and state legislator who is chairman of the management board, traced the history of the \$1.6 million



Crises In Family Life

NASHVILLE — The tensions and pressures of modern life — the youth revolt, the generation gap, the depersonalization of suburban life, the soaring cost of living, the spread of materialism — are some of the forces that put the squeeze on families today. The work loads of family counselors and the crowded divorce court dockets are indicators that countless families break under these pressures.

"Crises in Family Life," a curriculum supplement prepared by the church training department of the Sunday School Board of the Southern Baptist Convention, discusses these pressures and seeks to offer help to families in crisis. The resource is 52 pages of magazine format, with illustrations and training aids for group study.

"Crises in Family Life" may be obtained for the first quarter 1970, from the Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

indebtedness that left the convention's Church Loan Association insolvent, and then outlined a three-point plan for overcoming the \$1.6 million indebtedness.

The plan called for scaling down slightly the convention's state missions program, looking to the Southern Baptist Home Mission Board for greater direct contribution and a complete restructuring of the staff for the state convention.

1st Quitman To Relocate Church Bldg.

Last January 26, Quitman's First Church voted to sell its present building facility and to relocate its church building. In a recent business session the church voted to purchase seven acres of property on which to construct the church plant. Cost of the parcels was \$65,500.

The property's desirable location fronts on Highway 18 East (Franklin Street) and extends from Hood Avenue to South Jackson Avenue. Included in the purchase is a \$30,000 home

which will be used as an additional staff home.

It is anticipated that in the next two to three years the church will begin construction of the first phase of the building project at an estimated cost of \$350,000. Initial buildings will include an interim auditorium and educational facilities that will provide for over 500 in Sunday school. The final stage of the project will be the construction of a permanent sanctuary.

Serving on the Building Planning

and Survey Committee, which recommended the relocation, were R. E. Covington, Jr., Chairman, Mrs. Harold Akins, Joe T. Blair, Sam P. Carter, and Mrs. L. D. Patton, Jr.

Members of the present Building Committee include members of the Building Planning and Survey Committee and Earl Daniels, Harold Hinton, Mrs. Frank McLendon, C. M. Mott, Mrs. John S. Dabbs, Mrs. Milton Terry, and W. E. Walters. Rev. Jackie C. Hamilton is pastor.

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December 6, 1969**

Registration Begins at 8:30 A.M.

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Quiet Talks ON RELIGION IN LIFE

CHESTER E. SWOR

A Strange Thanksgiving

In a "give and take" session in a college student fellowship meeting just prior to Thanksgiving, various students were sharing reasons for personal gratitude, answering the questions of questioners who wished to know more of the meaning of some of the testimonies. Deep in the meeting, a young man arose to say this surprising thing: "I am very grateful at Thanksgiving time for all the hard times I've had."

After an astonished silence, he anticipated the "What do you mean?" question on the part of his listeners by listing the losses, difficulties, hardships, and defeats which the years had brought to him — and they were numerous, indeed — and by sharing in a spirit of humility what he had learned through those experiences. Because I knew the background of the student, I knew that he had not exaggerated the number and seriousness of his difficulties, nor had he overdrawn the benefits in strength and growth which had come to him. His Thanksgiving testimony brought a dimension to the thinking of that college group which few students had ever considered.

As this year's Thanksgiving approaches, why not spend some time in thought concerning the hard experiences which life has brought to you, examining your own handling of those experiences, discerning strengths which they brought to you which might not have come otherwise. Look, too, at the lives of people of your knowledge (through personal acquaintance or through reading) who have turned tragedies into triumphs, difficulties into opportunities, defeat into victory. . . . whose victories have brought strength to you and to others.

If in this retrospection and personal examination you find that there is some hard experience which you have not really accepted, to which you have not adjusted, which you have refused to "weave into your life" as a part of its pattern, why not ask God to help you to see the strength which this apparently "all bad" experience can bring? It just could be that your Thanksgiving list hereafter would have some new entries!

Because this column is intended as a personal communication from me to you, I share with you this fact from my own life. The five "determining experiences" of my life have all been experiences which would never be regarded as reasons for gratitude: sorrow, suffering, disappointment, frustration, and loss. From one of those experiences I developed an early dependence upon God. From another of those experiences I received guidance into the vocation which has been my life. From a third experience there grew my life — long availability to pursue the vocation. From a fourth experience grew most of the resources for doing my work. From a fifth traumatic experience, I emerged with a basis for happiness beyond anything I had known.

Looking honestly, unselfishly into your life difficulties, what are the difficulties that have made your life more meaningful? Include them this year in your Thanksgiving list!

(Published by special arrangement with Dr. Swor)

Master Control

INSIGHT

Southern Baptist Radio-Television Commission

Thanksgiving Prayers

By Kenneth Chaffin

You know Thanksgiving is a wonderful emotion that is not only identified with the church but identified with the nation. Several years ago I read a little book by Harry Golden entitled ONLY IN AMERICA. It's a story of the editor of the Charlotte Observer who is everything he writes celebrates the opportunities which have been given to him as a Jewish immigrant boy here in this wonderful land of ours.

At Thanksgiving time I think we are as Americans. I remember when I was in college just before Thanksgiving one year and the sociology teacher decided that we would play a little word game. He asked everyone in the class to write down the first word that came to their mind after he wrote a certain word on the chalkboard. He went to the chalkboard and wrote in great block letters "Thanksgiving." Of course, there were the usual responses: family, turkey and dressing, bird hunting trips, and so on until way down the line, 22nd or 23rd, someone mentioned church. I thought it was rather interesting that the idea of religious thanksgiving should be so far down the line. I realize that Thanksgiving as we celebrate it is a National holiday, but I also realize that Thanksgiving is a vital part of a meaningful Christian faith. Most of us are thankful for the big things which God does for us. We are very thankful for the forgiveness of sin. We are thankful for the gift of eternal life. We are thankful for the church where we gather together with fellow believers. The instruction it gives us. I have a feeling though that many of us need to develop the ability to be thankful to God for little things. Take for instance food. I remember going into a home to eat and because I was a young

ministerial student there was some hesitation about beginning the meal without having a prayer. This was taken care of rather ably by one member of the family who said to me, "We work for what's on this table and we don't have to say anything over it." I thought that while they had lots of food they were certainly the poorer for not having the capacity to express thanks. Little children have this capacity. We have a prayer that we pray together in our family at meal time and it goes like this: "God is great, God is good, let us thank Him for this food." It is a wonderful thing to be able to thank God for food.

Someone sent me last year a copy of Malcolm Boyd's book ARE YOU RUNNING WITH ME, JESUS? These are some prayers about all of the things that are taking place in contemporary life. And I think the most touching prayer in the book is this prayer of thanksgiving for food: "We thank thee Lord for this food and especially that we do not have to eat it alone but that we can eat it with those whom we love." Each day in each family there ought to be a time of thanksgiving for the simple things of life. Each day and in each individual life there ought to be a moment of reflection upon the blessings poured out upon us and there ought to rise from thankful hearts prayers of thanksgiving.

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Thanksgiving, 1969

Throughout its entire history parts of the United States have been observing Thanksgiving, and every year since 1864 the President and the governors of the various states, have issued proclamations making Thanksgiving a national holiday.

However, this was not the beginning of the observance of such a day, for that goes back into antiquity and almost all nations through long centuries past have observed some type of thanksgiving feast or holiday, most of them since the beginning of history. Certainly "Thanksgiving" was written into the laws which God gave to Moses, and the people of Israel observed not just a day, but a week of thanksgiving and giving of praise to God at the end of the harvest season.

England was observing a thanksgiving period when Englishmen began to come to America, and the Pilgrim fathers, after they had established the Massachusetts Bay Colony, at the end of their first summer and harvest season, responded to an official order from their Governor that they observe a period of thanksgiving. Naturally, since it was thanking God for a bountiful harvest, they celebrated it with some feasting.

As one stands at Plymouth today, and tries to imagine the scenes of that day, he can but wonder how the Pilgrims could be thankful, when they had lost more than half of the colony in the first terrible winter, for which they were so poorly prepared, and had endured terrible hardships as they began their task of building a home in the wilderness. Yet, they felt that God had blessed them, and led them through it all, and they did join together in prayer and thanksgiving to God, and in a feast of fellowship one with another.

Other colonies began to observe the festival as they were established, but it was not until 1789 that the first national proclamation was made by President George Washington. While the states of the young nation joined in this, it did not become a continuous year after year holiday until Lincoln's proclamation in 1864. Every year since then, the nation has observed the day.

As we come to this holiday now in America, it usually is a day of thanksgiving and worship, but it is even more a day of family. . . of homecomings. . . of gathering with loved ones. Of course, it also has become a day of traditional football games, and too often, little thought is given to expressing gratitude to God. Still, in general, it is a day of love and rejoicing because of God's blessings.

Guest Editorial

Old-Fashioned And Proud

John J. Hurt

in Baptist Standard (Texas)

We have had our fill, and more, of these professional protestors who are failures in their own right but have answers for all of the world's problems. They are like a wrecking ball swinging from a giant crane—confined exclusively to destruction.

Don't leap to any conclusions that dissent has no place in our democracy. It does and it is a valued part of a people speaking to those in places of authority. But, marchers don't have to pass the White House with its obvious danger to the President, whether he be the world's greatest or the world's worst. Nor does any group, however, righteous may be its cause, have any right to seize a building belonging to others.

Let's add quickly we shed no tears for those agitators whose heads get bloodied by police clubs. Mobs nearly always get out of control. The wrecking crew takes over and force must be met with force. Gentle words do not get results.

Disaster is close at hand if we, the people, do not soon learn the difference between the right to dissent and the right to destroy. Those who want to argue differently must rip dozens of pages from recent history. How else can they ignore Hitler and his Brown Troopers, Mussolini and his Black Shirts

and would about our protest of

How can we be thankful on this Thanksgiving Day in 1969, when so much is wrong with the world? The world still has tragic war. . . some of our finest young men are on the field of battle at this very moment, and many of them will not return alive. Our nation seems to move from one crisis to another, and the burdens which rest upon the shoulders of the president are heavy indeed. For some of us the year has seen disappointment and sorrow and suffering. . . how can we be thankful in such an hour?

The Bible has a text which might well become a motto for every one of us. "In everything give thanks." These are the words of Paul, and all of us need to meditate upon them, and probe their meaning, and practice them today. "In everything," said this leader of old. Are you following that. . . in everything. . . the good and the bad; the soft and the hard; the easy and the difficult; the bane and the blessing? . . . Can you be thankful that way?

Yes, there are so many things for which we can be thankful, that it will be a shame if we fail to follow this admonition. The Psalmist David said long ago, "Bless the Lord, O My Soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all of his benefits." You can't remember all that God has done for you, but don't forget all of it.

The poet expressed our feelings well, when he said,

For all that God in mercy sends
For health and children, home
and friends;
For comfort in the time of need,
For every kindly word and
deed,
For happy thoughts and holy
talk,
For guidance in our daily walk,
For everything, give thanks.

For beauty in this world of ours,
For verdant grass, and lovely
flowers,
For songs of birds, and hum of
bees, and breeze, and melody of
birds;
For refreshing summer breeze;
For hill and plain, for streams
and wood,
For the great ocean's mighty
flood.
For everything, give thanks.

For sweet sleep that comes at
night,
For the returning morning light,
For bright sun that shines on
high,
For the stars glittering in the
sky,
For these and everything we see,
O Lord, our hearts we give to
thee.
For everything, give thanks.

the protesters if they limited their targets to the White House and the Congress, to the capitol in Austin, the city halls and courthouses throughout the land. We are more concerned since these rabble rousers are determined to disrupt everything about them.

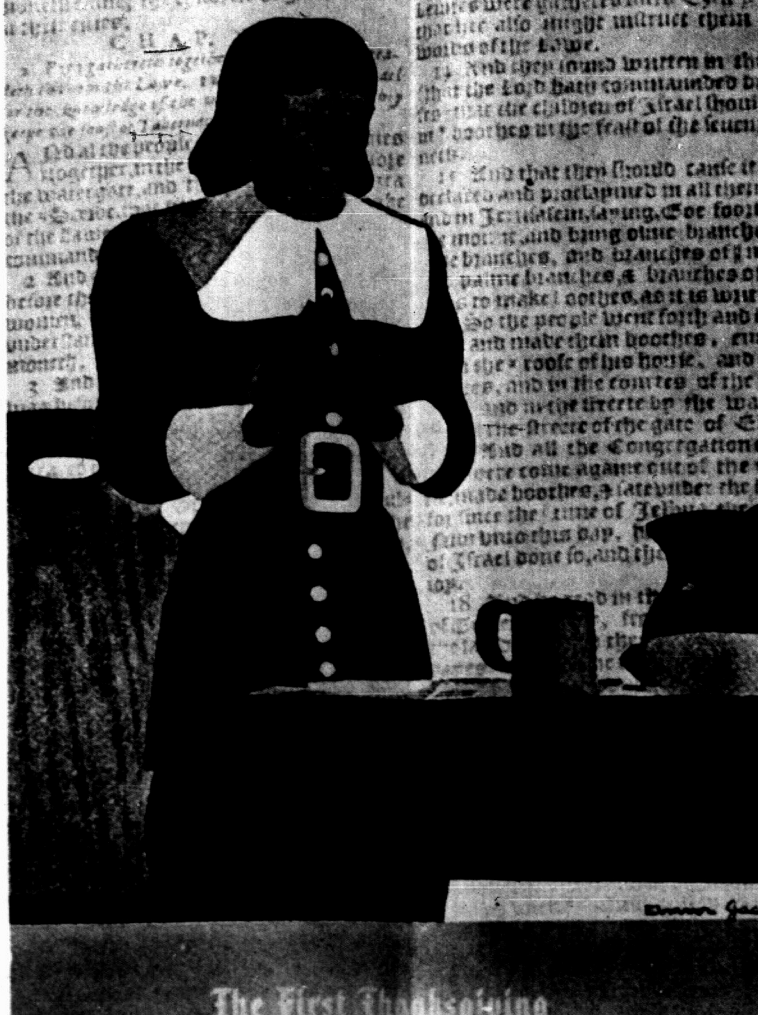
What gives them the right to seize a university building? It is nothing short of cowardice for authorities to negotiate, justified grievances or not, while the rabble occupy what they do not own.

Others in the rabble category march uninvited into the churches. They steal a congregation that came to hear another. The churches are not perfect but improvement will come from those within and not those who prefer agitation for regeneration.

A fool with a stick of dynamite can destroy. So can a loud-mouthed demagogue. Let them offer something better before we turn them and their wrecking crews loose.

We love that flag and the government for which it stands. We will continue to strive, within its frame work, to make it what it ought to be. We love our church, a part of Christ's Church, and realize its imperfections are those of human frailties.

Old-fashioned? Maybe so and proud of it. A square? Thanks for the label if you know where we stand. We are too smart to change.



THE FIRST THANKSGIVING — Drawing by Eleanor Jacobs. — RNS PHOTO

THE BAPTIST FORUM

Disagrees With Criswell

Dear Dr. Odle:

My disappointment in your support of Dr. W. A. Criswell's remarks recently in Nashville prompts me to write. I find it very hard to accept your implication that no true Baptist would disagree with him.

For what it is worth, in my opinion the opposite is true. When Dr. Criswell vigorously proclaimed his convictions in Nashville, he spoke for himself, not for other Baptists. To do anything else would violate one of our most cherished traditions.

The 1963 Statement of Faith (which reaffirmed the 1925 Statement) was a consensus which was adopted with the understanding that it was merely a guide to interpretation, "having no authority over the conscience." Therefore, to accept Criswell's remarks unequivocally as he implies we must would have the effect of accepting a creedal statement in the narrowest sense (and everyone knows we are a non-creedal group).

The very nature and purpose of our statement of faith leave room, for a diversity in opinion. According to Baptist tradition, no one, not even the Convention president, can require others to subscribe to a creed (or statement) as a prerequisite for fellowship. The 1925 and 1963 statements themselves do not require this.

I am a Baptist and do not feel less than a "true Baptist" because of my personal disagreement with you and Dr. Criswell on this matter. I am very sorry that we are so insecure that we must resort to inviting people to leave us in order to insure strict uniformity. Tragically, many people, especially students, are accepting the invitation.

Thank you for allowing me to express my convictions. Kindest regards.

Sincerely yours,

John W. Tadlock
Director, Baptist Student Union
Jacksonville State University
Jacksonville, Ala.

(Criswell expressed the opinion that those who do not believe Baptist doctrine ought to leave. It is surprising that anyone who does not believe as Baptists do would want to be called one. It is amazing that anyone would defend such a practice. — Ed.)

Wrong Initials

Dear Sir:

Please make the following note of correction for me: Friday's Clarion Ledger reported that C. M. Day from Sunflower Association spoke to the point of personal privilege concerning a resolution. Every thing was correct except the initial which would have been W. L. If you will do this favor for me, we shall be grateful.

Cordially,
C. M. Day
Clinton, Miss.

Jackson Sears To Remain Closed On Sunday

Dear Mr. Odle:

Since Mrs. Beard and I are Baptists, we receive The Baptist Record and I read with interest your editorial regarding Sears opening on Sunday.

Since Sunday opening decisions were left to the autonomy of the local store manager, I have always had a strong conviction that we should not be open on Sunday, either full day or part of the day. I assure you we do not plan to be open on Sunday in the Jackson, Mississippi Sears store.

Yours very truly,
W. L. Beard
Manager
(Thank you, Mr. Beard! — Ed.)

Evangelism Training Center Opens In Iseltwald, Switzerland

Atlanta, November 7 — SPECIAL

—After stopping in Viet Nam for a special series of meetings following the Indonesian Crusades, Dr. John Haggar flew directly to Switzerland for the opening of the first session of Evangelism International's Training Center at the newly opened facilities in Iseltwald, near Interlaken.

Twenty-five students from Indonesia, India, Korea, Lebanon, Pakistan and Formosa were in attendance for the five week intensive program of training in the "how" of evangelism.

Thanksgiving Song



SING UNTO THE LORD; FOR HE HATH DONE EXCELLENT THINGS: THIS IS KNOWN IN ALL THE EARTH. — PSALM 150



Sunday Night Worship Now "Live" Program

THOMAS O. DECKLE (left), pastor of Shenandoah Baptist Church in Miami, Fla., cues a drama group during a radio broadcast that has transformed the church's Sunday night service into a "live" program. The drama part of the program is being led by (left to right standing) Pauline Lillard, Rosaline Cooke, and Dwight Parsons.—(BP) Photo by Battle Vaughn.

Hudgins World Missions Reports--V

A Visit To Singapore--Part II

By W. Douglas Hudgins

We are sitting here at a restaurant in Singapore, and I want to talk a little with Stockwell Sears, missionary.

Hudgins: Now Stockwell, you started to say something about the beginning of this work.

Sears: Well, I wasn't really here at the beginning of the work in Singapore. Darlyne and I did have a little to do with the beginning of the work in Indonesia, but before that even we had experience in China. This is where I was born. My father was in business there. But his father, my grandfather, went out to China from William Jewell College in Liberty, Missouri and worked with Lottie Moon.

Hudgins: Worked with her?

Sears: Yes.

Sears: My great-grandfather was a Baptist preacher up in northern Missouri. He didn't believe in missions at all. He had the feeling that there was enough to be done in Missouri without sending somebody way out there, but when his son went as a missionary to China, my great-grandfather restudied the Bible and came out a missionary Baptist. So that's the beginning of the Sears group in missionary Baptists. I was born in China. My wife was born in St. Joseph, Missouri. I went to William Jewell from high school in China. I was in my senior year when I met Darlyne, who was a freshman, but it only took a few months to decide that we were going to share our lives together. So we went on to Louisville Seminary.

Hudgins: What year did you say you graduated from Louisville?

Sears: I graduated in '43. My wife went to the Training School and I went to the Seminary. She did some of her college work in the summer months, but when we were actually appointed by the Board she had not finished college yet. She promised, however, that if the opportunity arose she would finish her college work.

When we were appointed my wife hadn't, as I said, finished her college work, but we were sent right away to California to study Chinese. Now I grew up speaking Chinese. In fact, there was a time when I spoke Chinese and not English as a child, but just like we have to study English in our schools, I had to learn Chinese.

I think that our two years in California were very unusual years. Not only were we associated with the language school but we were associated with the Golden Gate Baptist Church where I. B. Hodges was pastor, and they asked me if I would assist them as educational director. I had just come from Louisville, and I said well, my work was pretty much at studying, but I did serve as educational director for that church - a rather small church at the time - and it was while I was educational director that Hodges came over and told me of his vision of the new seminary, so I was in and Darlyne was in on the very first meeting which was called for the seminary. In fact, in the early catalogues, they list me as the first professor of missions.

Shortly after leaving Berkeley, California, we went to China. We were up on the north China coast - port city of Tsingtao - a lovely city built by the Germans. We had had Baptist work there quite a number of years.

Hudgins: What year did you go to China?

Sears: We went to China in 1947. Tsingtao means "green island." A little island out there. The city was named after the island. We were in China together until 1949, and about that time it looked like the Communists were going to take over. They were urging evacuation of women and children. My wife evacuated on the last ship sent in to evacuate wives. There were quite a few Americans.

Hudgins: About that time I met the Baker Cauthens when they came

home to see his parents up in western Texas. Was that about the time you folks left there - when they came home?

Sears: In 1946, when it seemed like the Communists would take over, my wife, as I say, was evacuated, and when she got to California she met some people from Baylor University. They persuaded her to go on down to Baylor and utilize the time I was still in China, with her college work. So she went on to Baylor, and that was her first contact, and my first contact, with Baylor. I was in China, and she was over there finishing her work at Baylor University, so now we have Baylor stickers all over every car that we ever drive. Just yesterday somebody pulled up beside us as we were driving down the street, and said, "Are you from Baylor?"

Well, I stayed on over in China. The Communists took over. I was there with the Communists about 15 months, but when it became apparent that our being in China was an embarrassment to our fellow workers among the Chinese, the Board said, "Come on home on furlough and spend a year in the States." My wife had graduated by that time, and they asked us if we would go to Indonesia and open the work there. So in 1950, late in 1950, no, late in 1951 Charles Cowherd, Buren Johnson, and I left the States for Indonesia. Without our wives. They joined us later. We have been in Indonesia now - well, I was there about three terms - one term and a half in Surabaya and another term in Djakarta where I was mission secretary.

Hudgins: Stockwell, you arrived in Indonesia on Christmas Day? When you arrived without a residence visa, and as I remember it, you could not get a residence visa without owning property and you could not own property without a residence visa, so you started from scratch.

Hudgins: A moment ago we were sitting at the table in a restaurant with the Sears, and he was telling us about the beginnings of his work in China and here. Then we began the first course of a very wonderful meal. Now, thirty minutes ago we finished the meal and Mr. Sears and his wife have brought Mr. Scofield and me here to Mt. Sabor, the highest point on Singapore. It is similar to Lookout Mountain in Chattanooga. It is about that high, I would say, and since Singapore itself is an island, we can stand here on top of Mt. Sabor and look in every direction out into the sea. Right now I am looking down the mountainside into one of the harbors where the passenger ships dock and then quite some distance away on the opposite side is the open harbor where gliders and service vessels gather by the hundreds.

In fact, this morning we were down in that area and looked out in the open port and I never saw as many ships in one harbor in my life. Here, as far as you can see is the beautiful pattern of twinkling lights down over the city of Singapore. There are dozens of high rise apartment buildings, modernistic in design, beautifully lighted. There is just no way to describe the beauty of the place, and it accentuates again what I tried to say at the beginning, that Singapore is an international city, actually in reality, is a prosperous, bustling, up-and-going city.

We are sitting in an automobile right now at the hotel with Mr. and Mrs. Sears. Go ahead, Stockwell, and finish the little introductory thing you were doing when we stopped to eat dinner a little while ago. Want to?

Sears: I was talking about going in without any long-term visa. We had visas just for one month, as I recall. Before we could get the extension they had to make sure we had a place to live. I remember Buren Johnson, Charles and I were walking around town, and finally we found this one place was for sale. Of course, we had our problems. When we went in to buy the place through the real estate person, he asked to see our visa and we showed that we only had two or three weeks left in Indonesia.

He said, "Well, what are you doing

LBJ ATTENDS LINDEN CHURCH'S 25TH ANNIVERSARY CELEBRATION

MINDEN, La. (BP)—Former President Lyndon Baines Johnson and his wife attended the 25th anniversary celebration of First Baptist Church here, paying tribute along with about 1,100 others to the man who organized the church in 1845.

The former president, however, was the only person present who could claim the church's founder as his great grandfather.

The church was organized in 1845 by George Washington Baines, who was the pastor for five years before moving to Texas where he became an outstanding pastor, the founder of The Texas Baptist (now the Baptist Standard), and president of Baylor University, Waco, Texas.

Most of the church's 125th anniversary celebration was a tribute to Baines. The pastor of the church, Ronald Prince, preached as if he were Baines returning to the church in 1969 to see the church as it had grown from four members in 1845 to 2,700 today.

Prince pointed to a silver antique communion plate used by the church during Baine's pastorate, expressing amazement that this one plate was enough for the few members in the church's early days, and so inadequate to hold enough communion bread for the church's total membership today.

Now then, we were there at this church this afternoon. I believe you people dedicated it or formally opened it in July of this year. Is that correct?

Sears: That's right.

Hudgins: How many members of the congregation?

Sears: In actual membership, we have 51 members living here in Singapore, and we have 20 members living elsewhere. All together we have had well over a hundred members, but this is a moving group, and people come and people go. One of our greatest losses, of course, has been that of the Sid Rebers who left Singapore to take up responsibilities with the Foreign Mission Board.

Hudgins: Mentioning the Rebers, Dr. Reber was directed by the Foreign Mission Board to join the staff in Richmond. Sid is now the Director of the Division of Management Services. I saw him in Nashville two weeks ago last Wednesday, and he sent love and greetings to all of you here. Now, am I correct in this observation? Not only you are serving as pastor of the International Baptist Church (Sears: I have to say Baptist church because there is a tendency to think of this as the community church. This is a Baptist church, even though we have people from various nationalities worshipping.) and in addition to that now that Reber is gone you are having to serve as business manager and treasurer of the mission? Under your jurisdiction, how many mission stations?

Sears: We have four mission stations. Now, Singapore is a political unit within itself. It is called the Republic of Singapore, but as a mission Singapore and Malaysia are thought of as a unit, and so we speak of the Malaysia-Singapore Baptist Mission. There is the north Malaysia Baptist station. This includes Penang and Alor Star. There is the central Malaysia station. This includes Kuala Lumpur, Phatthalung and Ipoh. Then

(Continued on page 8)



Rev. and Mrs. Milton Lites

Gwen Powell

Three Mississippians Appointed

(Continued from page 1)

the scholarship and was accepted at Greenwood Leflore Hospital School of Nursing, Greenwood, Miss.

Following her registration as a nurse in the state of Mississippi, Miss Powell attended the University of Mississippi School of Nursing, Jackson, receiving the bachelor of science in nursing degree. She also holds the master of science degree in nursing education and pediatrics from the University of Alabama School of Nursing in Birmingham.

She has been a nurse and instructor at University Hospital and Mississippi Baptist Hospital, both in Jackson, Louisiana State University department of nursing, New Orleans, Tulane (Miss.) County Hospital, and Children's Hospital, Louisville.

Mr. Lites, a student at New Orleans Baptist Seminary, also directs music at First Baptist Church, Picayune, Miss. He expects to teach and help develop music in Baptist churches in Taiwan.

Mr. Lites resigned last year as minister of music at First Baptist Church, Elba, Ala., and entered the seminary to complete academic requirements of the Foreign Mission Board. He had previously been minister of music at Baptist churches in Georgia, Texas, and Louisiana.

Born on a cotton farm near Garland, Ark., Milton Lites was reared on music and missions, he told the Board prior to appointment. To the piano accompaniment of his sisters, the family sang hymns, folk songs, and popular songs. He also sang solos in church.

His paternal grandfather was a Baptist Sunday School missionary in northern Louisiana, and his father helped organize a mission Sunday School that became Immanuel Baptist Church, in Garland.

Planning to major in engineering, Milton Lites enrolled in Louisiana

Polytechnic Institute, in Ruston, but he soon changed his major to music. During his college years he directed the Baptist Student Union choir and the music programs of several Baptist churches.

He graduated from college with the bachelor of music degree and enrolled in Southwestern Baptist Theological Seminary, Fort Worth, Tex., from which he received the master of church music degree.

Mrs. Lites is the former Nannette Webb. Like her husband, she was born on a cotton farm in Arkansas, near Dyess. She, too, developed an early interest in missions, and she and other young people of the Baptist church in Wilson, Ark., led evangelistic services at the county penal farm and on the street in a neighboring town. During the summers they led revivals and Vacation Bible Schools.

She told the Board that as a student at Ouachita Baptist College (now University), in Arkadelphia, Ark., she began to want to have a part in the "great mission enterprise," but counted herself out, thinking that "God called only perfect people to be missionaries."

The young man she was to meet at Southwestern Seminary, and later to marry, had suffered the same kind of misgiving. "I had considered becoming a foreign missionary for a long time," Mr. Lites told the Board, "but I didn't feel 'good enough.' I finally realized that God is more interested in a person's willingness than in his state of perfection."

Mr. and Mrs. Lites related how their faith was tested when they learned that their infant son, Phillip, had a serious illness. Their pediatrician later called the boy's recovery "a miracle that came by prayer," Mrs. Lites said.

Phillip is now almost six, and his sister, Emily Anne, is two.



SCRAPBOOK



First Thanksgiving Proclamation

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favors;

AND, WHEREAS, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will; that we then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of this country, and for all the great and various favors which He has been pleased to confer upon us;

—George Washington, 1789

A Thanksgiving Prayer

O Lord, Our God —
So often we come rushing into Thy presence as a child rushes in to ask his earthly father for a dime to buy a trinket.
So often our prayers are so rushed we end them having never really prayed at all.
Often we are so filled with our own desires and imagined needs that we have no thought or feeling of gratitude.
So at this time of thanksgiving give us the gift of Thy quietness that we might be still and know that Thou art God and that all things come from Thee. Give us Thy calmness so that we may linger in Thy presence. Grant us the gift of Thy Spirit that He might help us give utterance to the gratitude we know we feel.
Now, Lord, having already received the answer to our prayer we become aware of all we see these many calamities, worries, trials and fears, imagined or real, from which Thou hast delivered us. On the other side we see the many obvious evidences of Thy love and care. With the help of the Spirit we are enabled to see the many additional blessings Thou hast poured upon us, unmerited and often unobserved.
But most of all we thank You that we have Someone to thank — how empty life would be without this. In Jesus name, Amen.

— Russell M. McIntire



A SONG OF HARVEST—"... he who blesses most is blest; and God and man shall own his worth, who toils to leave as his bequest, an added beauty to the earth. And, soon or late, to all that sow, the time harvest shall be given; the flower shall bloom, the fruit shall grow, if not on earth at last in heaven.—John Greenleaf Whittier. (Photo courtesy North American Press Syndicate.)



THANKSGIVING — Painting by Doris Lee, courtesy of the Art Institute of Chicago. (RNS Photo)

When Is Thanksgiving ... Thanks Giving?

By Ruby Singley

I thought of Thanksgiving as a ritual; With folded hands we'd recite While our eyes surveyed the food Before we could eat a bite.

Was it the turkey at the head of the table, With delicious aroma, waiting to be carved, That made the silent announcement, In festive mood: "Thanksgiving has arrived!"

Could it have been grandmother's cornbread Covered with rich gravy, that gave us the start? Or, was it the subtle cranberry sauce, With its touch of color and tart?

Maybe it was going to church as a custom, As most everyone did on that special day, To learn about the Pilgrims of long ago How they would kneel and pray.

When there was a disaster, someone in need, With an inward smile of satisfaction in giving, We'd rush over with a "few of our discarded." After all—we'd say—this is Thanksgiving!

Then one day I visited a family That lacked wealth and material gain They made me see the difference in ritual And custom And taught by precept the real to attain.

With happy faces and scrubbed hands around the table They shared their meager bread; And with bowed heads and humbled hearts, Thanked God for all they had.

Now I know Thanksgiving is sharing The little, or the abundance of our lot; And with sincere grateful hearts Thanking God for all we've got.

Pilgrim Thanksgiving

Edward Winslow of the Massachusetts Pilgrim colony wrote to an English friend of the event often thought of as the first American thanksgiving. The exact date is unknown, but Winslow's letter was dated Dec. 11, 1621:

"Our harvest being gotten in, our Governor (Bradford) sent four men on fowling that so we might after a more special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed so much fowl as, with a little help beside, served the company almost a week. We exercised our arms, many of the Indians coming amongst us, and amongst the rest their greatest king, Massasoit, with some 90 men, whom for three days we entertained and feasted. And they went out and killed five deer."

FOR ALL THINGS BRIGHT AND GOOD

We thank thee—God our Father, For all things bright and good, The seed-time and the harvest, Our life, our health, our food; Accept the gifts we offer, For all Thy love imparts, And what Thou most desirest, Our humble, thankful hearts.

—Matthias Claudius

Mayflower Compact

The Mayflower Compact was signed by all the Pilgrim males aboard the ship, the Mayflower, as it anchored off the New England coast, Nov. 11, 1620. The agreement provided that the group would operate as a body with the will of the majority prevailing.

Early Winter

Put your steds and sleighs in order. Complete your thrashing. Visit your barns often. See that your cellars are well stored with good cider. . . . Now comes on the long . . . winter evenings when the farmer may . . . instruct and entertain his family by reading some useful books. . . .

—The Old Farmer's Almanac (1796)

Names In The News



Receives Merit Award

Michael C. Wilkinson, right, assistant administrator of Mississippi Baptist Hospital, has been awarded the William G. Follmer Merit Award for outstanding service to his state chapter of the National Hospital Financial Management Association. The award was made to Wilkinson for his service to the chapter since 1960, including work as program chairman one year, president-elect in 1967, and as president last year. The award, which has been presented in Mississippi only a few times, is presented in memory of the founder of the organization, which was established in 1946 as the American Association of Hospital Accountants. Making the presentation was William C. Ehlers, left, assistant administrator, Singing River Hospital, Pascagoula.

Darrell C. Richardson has been appointed editor of special materials for the Baptist Brotherhood Commission, according to George W. Schroeder, executive secretary - treasurer of the commission. As editor of special materials, Richardson will supervise the production of all printed materials published by the commission except for the magazines. In addition, he will edit the new Brotherhood quarterly, Brotherhood Builder magazine, which will begin publication in 1970.

Derle Underwood, junior ministerial student from Mississippi College, is guest speaker for a youth crusade, this week, November 23-30, at Edgemere Church, Baltimore, Maryland. Rev. Don L. Goff, pastor. From Jackson, Derle is the son of Mr. and Mrs. W. M. Underwood, 716 Verdemont. He was accompanied on the trip by a brother - sister team, Truett and Nam Haire, whose parents are Rev. and Mrs. Franklin Haire of Meadville. Truett is a premed student at Mississippi College, while Nam is in the Gil-FO Y School of Nursing. Derle's home church is West Jackson Church, Rev. Don E. Wainwright, pastor.

Owen Cooper of Yazoo City was

speaker for the Fellowship Dinner of Walnut Street Church, Louisville, Kentucky (Dr. Wayne Dehoney, pastor), on Wednesday, November 19, at the Convention Center in Louisville. Mr. Cooper is president of Mississippi Chemical Corporation and Coastal Chemical Corporation, and former first vice - president of the SBC.

Clyde David Brooks has been called as minister of music of Harrisville Church, Harrisville. Son of Mr. and Mrs. Hobart C. Brooks of Magee, he is a sophomore at Mississippi College. Rev. J. A. McCain is pastor of Harrisville Church.

Bayou View Calls Pastor

Rev. James R. Hope has assumed duties as pastor of Bayou View Church, Gulfport. Born in Chattanooga, Tennessee, he is the son of Mr. and Mrs. Jesse Hope of that city.

Ordained by Kingwood Church, Chattanooga, he is a graduate of Stetson University, Deland, Florida and New Orleans Seminary. He has held pastorates in Florida, Alabama, Louisiana, and Mississippi.

He is married to the former Charlotte Linkous, Chattanooga, Tennessee. The couple have three children, Richard, a student at University of Tennessee at Chattanooga; Teresa, a student at Bayou View Junior High; Valerie, a student at Bayou View Elementary School.



Completes 100th Study

Pictured here is Mrs. L. A. Williams as she prepares to teach one of the new Bible Survey series, "An Introduction to the Bible", by L. D. Johnson.

When Mrs. Williams became a member of First Church, Greenwood, in 1919, she organized the Fidelis Sunday school class. She still teaches this class.

Mrs. Williams stated that even though she has completed more than 100 books and taught for more than 40 years, she still feels inadequate when trying to teach the Bible.

Next year Mrs. Williams will begin her second series. She invites others to join her. How about it?

Rev. Clifton Perkins is her pastor.

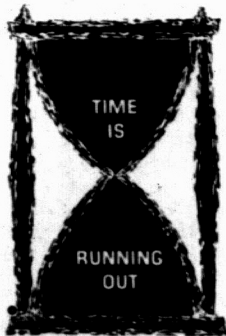
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DECEMBER 5-6, 1969



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3. Bible Teaching Program for the 70's—D. Lewis White, Nashville, Tennessee
4. Space, Buildings, Equipment—Dennis E. Conniff, Jr., Jackson
5. Bible Teaching Achievement Guide, Opportunities and Projects for 1970—Judd R. Allen, Jackson



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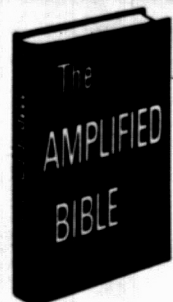
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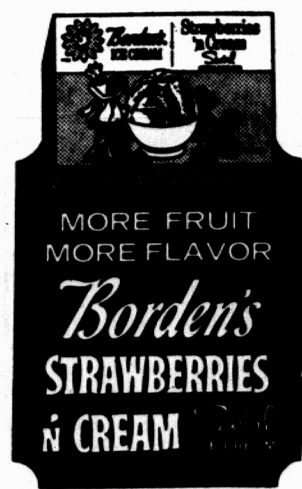
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(If the hotels of your choice are unable to accommodate you, the Housing Bureau will make comparable reservations at another hotel.)

This form must accompany the registration form.

SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM

God's Law Reaffirmed

By Clifton J. Allen
Nehemiah 8-9

The rebuilding of the Jewish nation, following the period of exile in Babylon, included events of very great importance for the future religious life of the people. Rebuilding the Temple came first. Nearly seventy-five years later, the wall around Jerusalem was rebuilt. Sometime before 458 B. C. Ezra returned to Jerusalem, having obtained the approval of Artaxerxes, king of Persia, who gave him much encouragement and assistance. Ezra and Nehemiah were not only leaders of a religious revival; they were also reformers who led the people in religious, ethical, and social reforms that exerted influence on the Jewish nation for several hundred years. The dominance of the law in Jewish life from then on had much of its roots in the influence of Ezra. This is a key to Judaism in the future.

The Lesson Explained THE LAW READ AND TAUGHT (vv. 1-3, 8)

God had opened the way for Ezra to return to Jerusalem, and he had been moved by a high sense of spiritual purpose. He wanted to establish the people in faithful worship, in obedience to God's law, and in reforms that would contribute to fidelity to their religious heritage. Ezra therefore initiated a bold measure to accomplish his object. All the people—men and women and children ("those that could understand")—were gathered together. Ezra, a priest and a competent teacher, read in the hearing of the large congregation from the book of the law—likely the Pentateuch, not necessarily in its final form—to which all the people gave eager attention. Other competent leaders assisted Ezra. They read distinctly. They interpreted the meaning. They magnified the book of the law as a revelation from God. And all that was done was in the spirit of worship and reverential devotion before the Lord.

REPENTANCE AND REVIVAL (vv. 9-12)

The impact of the people of returning the law was clearly indicative of God's blessing. They were convicted of their disobedience and shortcom-

ings and moved to genuine repentance. They felt sorrow growing out of a sense of their guilt for disobedience and unfaithfulness. Nehemiah and Ezra encouraged them with assurance of God's favor and with encouragement to be joyful in his goodness. The Levites also assisted in helping the people to see that their repentance should find expression in joy and a desire to share food with the poor and should give evidence that they were truly the people of the living God. The hearing, and understanding of the law of God had its quickening, inditing, cleansing, encouraging, and sanctifying effect. There was evident a spirit of renewed devotion, obedience, and joy.

REFORMS IN LIFE

The remaining part of our larger Bible lesson, also the subsequent chapters of Nehemiah, tell of larger outcomes from the new understanding of the law of God. For one thing, there was a prompt decision to observe the Feast of Tabernacles, in obedience to God's commandment. It had not been observed since the time of Joshua. And then there was a national confession of sin, blended together with further reading of the law of the Lord and with worship. The people were reminded of their history from the time of Abraham and of God's mighty acts of mercy and judgment in dealing with a wayward people through the centuries. The consciences of the people came alive with awareness of their evil ways. Having confessed their sins, they renewed their covenant commitment to the Lord. And then they bound themselves under oath to be obedient to God's law, to separate themselves from their pagan neighbors, particularly in terms of intermarriage, to observe the sabbath, to bring tithes and offerings faithfully to the house of God, and to be faithful in attendance at the house of God.

Be careful how you live. You may be the only Bible some people will ever read.

Don't sick back and take what comes. Go after what you want.

Another lesson learned in adversity is that a tire isn't the only thing you can patch.

We admire the wisdom and judgment of those who come to us for advice.

Man In A Moral Universe

By Bill Duncan
Habakkuk

Habakkuk is one of the minor prophets that lived during the Chaldean period and delivered this oracle. The musical references in Chapter 3 have led some to believe that he was a member of a Levitical musical guild. In chapter 1 and 2 we find Habakkuk prophetic oracle or burden. Twice the prophet is perplexed and asks for divine enlightenment, and he is answered both times.

First, he is concerned over the violence and sin of his people, the Judeans. Why are not these wicked men punished? 1:2-4 God answers in that he is about to send the Chaldeans to judge Judah (1:5-11). This answer causes deep concern to Habakkuk. How can God use the wicked Chaldeans to punish Judah? Judah in her sin is better than the Chaldeans (1:12-17).

The answer to the second perplexing problem came in chapter 2. The proud Chaldeans will not go unpunished; they too, will be brought down. But in the hour of national calamity the righteous will live by faith. The answer is a series of woes to the Chaldeans.

Chapter 3 is a prayer. It is moving lyric poem that records the prophet's final response to God's message of judgment. "He describes the divine revelation in terms of a stormy theophany (3:2-15) but concludes that no matter what comes he will trust in God (3:16-19)."

Habakkuk, like many people today, is asking God the important question, "How much longer can men keep on living the way they are today be they suffer the consequences of their sin?" God has a natural reaction to man's evil sin. It is the wrath of God. But remember the goodness and mercy of God is extended to mankind in order to lead man to repentance. But God's justice will prevail even upon the Children of Israel, God's chosen ones. God can use even a wicked nation like Chaldea or Russia to bring about His own ends. In our moral universe the Lord will bring the proper response to evil. We cannot always know the way of the Lord. What is going to happen to the unrighteous nations and people? Three

woes are presented against those that the Lord uses against the Chaldeans (A) Woe to him that increaseth that which is not his (v.6) (B) Woe to him that getteth an evil gain for his house (v.9) (C) Woe to him that buildeth a town with blood and establisheth a city by iniquity! God knows of their ways and will not let them go unpunished for their evil actions. Theirs will be the humiliation of the conquerors, but there will be nothing for the Israelites to glory about because their enemy has been punished.

In this wonderful book there are many verses that we have used. 2:4 The righteous shall live by his faith. We need to know that salvation does not come by the workers of flesh but by faith in God who will reward faith with a way of life that produces righteousness. 2:20 But Jehovah is in his holy temple: let all the earth keep silence before Him. The response of all the world before the presence of God is reverence. Not only as we sit in church but in all of our life. The Chaldeans had not learned this lesson. In the prayer of Habakkuk we read, Jehovah, revive thy work in the midst of the years (3:2). This had continued to be a prayer for God's action of mercy and goodness, but Habakkuk called for justice.

We need always to remind our people that God is aware of all men's actions, and his moral nature reacts to sin of all men according to their knowledge of Him and the action of evil. God will not let anyone go unpunished.

Habakkuk is a wonderful book in the Old Testament that speaks to our day. We need to know that God could, if he so desired, use a pagan country to bring America to her knees of repentance.

There is no point in trying to carry the ball until you learn where the goal is.

When a man is wrong and won't admit, he always get angry.

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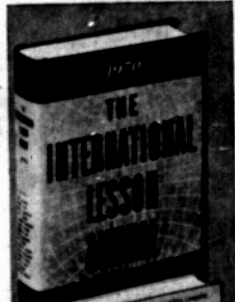
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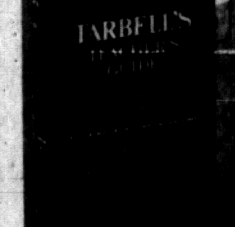
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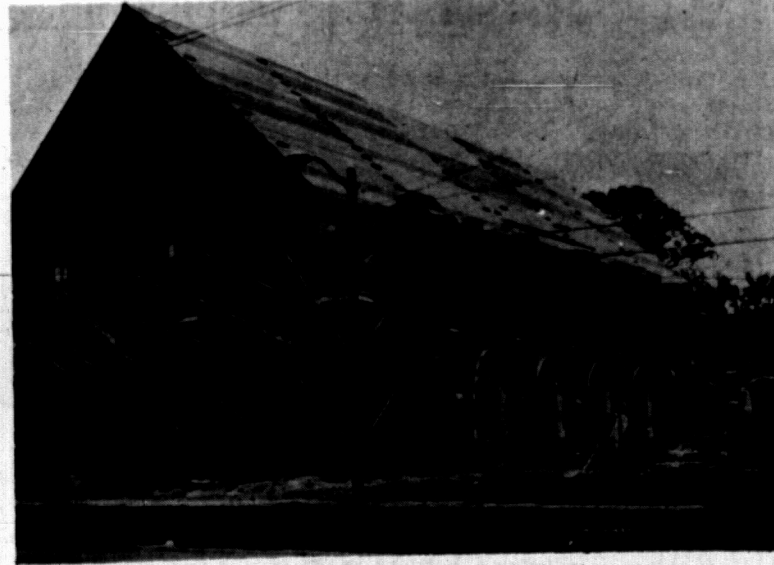
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Topeka Pastor Receives Car

PICTURED ARE Rev. Wyndell Hamrick, pastor of Topeka Church, Lawrence County, and his family, beside a car presented to them recently by some members of the church. Mr. and Mrs. Hamrick are from Cochran, Georgia. After he graduates from New Orleans Seminary in December, they plan to move to the church field.



Target Date Set On 1st, Laurel, Sanctuary

March 3 has been set as the target completion date for the \$775,000 sanctuary now under construction at First Church, Laurel. J. W. Fagan, chairman of the building committee, states that the outside is 75 per cent complete, work on the inside began November 1. Chairman of the organ committee is Sam Pack; Joe Roberts is in charge of the interior committee. Chandeliers will be specially made.

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Devotional

"Where Are The Nine"

By Ferrell O. Cork, Jr., Pastor, First, Union

Luke 17:11-19

Thanksgiving—reverse the order of the word and it calls for "giving thanks." Gratitude is one of the greatest qualities in the world. Cicero said, "The grateful heart is not only the great virtue, but the parent of all others."



This holiday season can be a time for all Christians to express their sincere appreciation to God and their fellowman for all of the good that has come their way.

Our debt to God and mankind is almost overwhelming. Others have been directly or indirectly responsible for most of the little things, as well as a large majority of the big things, that have come our way. It is impossible for one accurately to estimate what is owed to our God, country, church, family and friends. What we take so for granted and claim all of the fame for, would not be ours except for the knowledge, sweat, and tears of past generations. In spite of our debt, gratitude is a rare commodity.

Jesus experienced the rarity of gratitude as he traveled the border between Galilee and Samaria. He encountered a group of men bound together by the common misfortune of leprosy. At least one of the band was a Samaritan, a man whose life had been scarred by racial prejudice and the stigma of being born into a mongrel race. Jesus healed all ten men, and yet the Samaritan was the only one who took the time to give thanks for being given another chance. The other nine never came back to give thanks or to identify themselves with the one who was responsible for their new life.

One out of ten, could this say anything about the percentage of those who have character enough to give thanks? It appears that the nine hurried away clutching their blessings, never even to cast back a thought to the giver. They had gotten all that they wanted from Jesus, therefore there was nothing to be gained from further thought. They were more concerned about the gift than they were about the giver.

What a tragic example of ingratitude! Is there a possible excuse for such action? They might have said, "We are doing what the Healer told us to do; to go back to Him would be disobedient." Surely the grateful heart knows that to express its gratitude is the highest duty, and is essential to its own peace of mind. They might have thought, "By our actions, rejoicing He knows without our telling Him." Jesus knew, but true gratitude must be expressed. Gratitude that never expresses itself will soon die for in fidelity it never lived. The tragedy is that no attempt was made!

In light of their ingratitude there is doubt that these nine were any better men because of their cure. The ingratitude could have been a worse leprosy than the physical disease. What complete selfishness! When contrasted with the response of the tenth man, the loss of the nine becomes even more noticeable. According to Luke 17:19, the Samaritan came back and received the full blessing of God. "Rise and go! Your faith has made you well!"

Nothing is so rewarding as a loving heart as to pour itself out in thanks to Jesus. Thankfulness knits us to Jesus in such a way as to make us more like Jesus.

Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude.

Harvest Day At Elmo

Harvest Day Sunday will be held at Elmo Church near Fayette on November 30. "Building Fund Program Promotion" is to be one of the chief objects of the special day. The public is invited.

ALCOHOL KILLS BRAIN CELLS

A few brain cells have been killed by alcohol by the time a man feels a little slaphappy, says Melvin H. Kinsley, Anatomy Professor of South Carolina College.



East Central Students Sponsor Work Day At Shoreline, Waveland

The Baptist Student Union at East Central Jr. College, Decatur, sponsored a work day at the Shoreline Chapel site at Waveland, on November 8.

The chapel was destroyed by Hurricane Camille. Through contact with some members at the chapel, plans were made for the trip.

Those making the trip were: Marilyn Burrow, Philadelphia; Betty Harper, Magee; Melanie Dowling, Dade City, Fla.; Peggy White, Louisville; John Vance, Sebastopol; George Sanders, Carthage; Travis Kelly, Carthage; Rev. Fred Fowler, pastor, Decatur Church; Joe Clark, Bob Johnson of the East Central faculty, and Miss Gladys Bryant, BSU director.

Rev. Billy Murphy, student at New Orleans Seminary, is the pastor.

Picayune Calls Music Minister

Hubert Greer is the new minister of music at First Church, Picayune. For the past three years he served in a similar position at First Church, Collins. Native of Waltham County, he graduated from William Carey College.

He and Mrs. Greer have three children, Becky, Jewel, and Ronald. They are living at 1312 Jackson Landing Road, Picayune, in a newly purchased home for the minister of music. The church welcomed them with a reception.



Many students wanted to go, but because of their jobs at home and the short notice, they were not able to go. The BSU is already making plans to go again soon to help more with the work. Students took up money and bought sheets and pillow cases to be given to the families of the mission.

As the group returned home, one student remarked: "What a good feeling I have; I wish we could have done more." Even though everyone was tired there was a job in being able to do just a little to let these people know that the ECJC Baptist Student Union cared.

The dedication and faith of the people who are working hard to re-build their place of worship was a challenge and blessing to all who went to work.

SMOKING DURING PREGNANCY CAN CAUSE STILLBIRTH

A ten-year study made by Professor C. Scott Russell of Sheffield, England indicates that regular smoking during pregnancy retards growth of the fetus and causes stillbirth and abortion and that one of five of these pregnancies might have been successful if the mother had not smoked.

Mr. Greer will direct the Adult Choir's presentation of a Christmas Cantata, Sunday, December 21.

Milton Lites, interim minister of music for the past ten months, has been appointed, along with his wife, as missionary to Taiwan. Rev. Carless Evans is pastor.

Are Catholic Schools Dying?

NEW YORK (EP)—Shrinking funds, outmoded curriculum, unqualified teachers and obsolete thinking were reasons given why enrollment in Catholic schools is declining.

Msgr. James C. Donohue, in an interview appearing in Look magazine, said also that Catholic schools this year will lose a quarter of a million pupils, mostly in the elementary grades. They'll lose nearly half their enrollment in the next five years unless Catholics vastly increase support of their school system, he said.

The Rev. Mr. Donohue is director of the Division of Elementary and Secondary Education of the United States Catholic Conference.

"We're at a crossroads," he admitted. "The bishops of the Church have to decide what the teaching mission of the Church should be in the next few decades, and then reapportion the resources it has to meet the goal."

Fordham Family Receive Gift Stereo

A reception honoring Rev. W. A. Fordham and his family was held at the close of a recent Sunday night service at First Church, Petal. Members of the congregation gave the Fordhams an Early American Magnavox stereo, with Dennis Jones, chairman of deacons, presenting the gift. This year was the eighth of Mr. Fordham's ministry to the church.

Plans have been made to extend the church building in the near future. Pastor Fordham is a member

of the Mississippi Baptist Convention Board, and is active in affairs of the association. He and his wife have two sons, Gary, student at Petal High School, and Albert, who lives with his wife, Janet, in Gulfport.

The reception was sponsored by the Girls' Auxiliary. Intermediate girls served. Becky Hethcox was in charge of the guest register (the art work of Mrs. J. G. Hethcox), which had on its cover a picture of the pastor. Mrs. George Hardage was in charge of decorations.



MEMBERS of the family of Rev. W. A. Fordham, pastor of First Church, Petal, are pictured standing behind the Early American Magnavox Stereo presented to them at a recent Sunday night reception, which marked the observance of Mr. Fordham's eighth anniversary as pastor there. From left, are Gary Fordham, son, Mr. Fordham, Mrs. Fordham, Janet and Albert Fordham, daughter-in-law and son.



Robinson Street Increases Mission Giving

Sometimes Baptist churches erect local buildings at the expense of the world mission program. This need not be true. The Robinson Street Church, Jackson, affords a case in point.

Rev. John G. McDonald, in his seventh year as pastor, says that mission giving has increased each year. The church has been in some phase of its building program all of this time. In the first eight months of 1969 this church is third in per capita giving to total missions among the churches 500 to 1000 membership in Mississippi. And during this same period they have been engaged in an approximately \$275,000 building program.

The budget committee is proposing for 1969-70 an increase of 1/2 percent for Associational Missions and Cooperative Program giving will change from 15 percent of a 48-weeks budget to 18 percent of a 52-weeks budget. The special offerings receive a strong emphasis and they are assisting a new church in Elyria, Ohio to which they contributed \$2,000 during the past year.

McDonald says that the building program and the mission spirit have been a mutual blessing. The great mission spirit in the church has made it easier to raise building funds and the building program has added to the Mission zeal. The two can grow together.

A Visit To Singapore-Part II

(Continued from page 5)
there is Singapore which is a station by itself, and then we have east Malaysia station which is the station over there in Sambas. Sambas is Old Borneo.

Hudgins: Mr. Scofield and I are going tomorrow to Medan. That is on the island of Sumatra?

Sears: Right.

Hudgins: And it is under your jurisdiction?

Sears: No. This is part of the Indonesian mission.

Hudgins: Now, of your stations, how many congregations, whether they be churches or chapels, or however you designate them, how many congregations are under your jurisdiction?

Sears: Well, I really don't know right offhand. I know that here in Singapore we have 11 churches and two chapels, and I would say that we can probably triple that and get the total elsewhere. I would say approximately 30 churches.

Hudgins: How many members of

Rev. E. L. Douglas Dies In Clinton

Funeral services for Rev. E. L. Douglas, 75, resident of Clinton, were held recently in Jackson, with Dr. Howard Spell, Dr. R. A. McLemore, and Dr. David Grant, officiating. Interment followed in Clinton Cemetery.

A native of Wesson, Mr. Douglas was a graduate of Mississippi College, Class of 1922, and a graduate of Southwestern Seminary of Fort Worth, Texas. He was an overseas veteran of World War I and in World War II. He was a chaplain. He held pastorates at Strong, and Hollandale, Miss., Huttig, Ark., and Roanoke, Va. He was professor of Bible at Mississippi College for 19 years, retiring in 1964. He was a member of First Church, Clinton, and a member of Clinton Lions Club.

Survivors are his wife: two sons, Rev. Mack R. Douglas, Orlando, Fla., and Dr. S. Dods Douglas, Columbus, Ga.; one daughter, Mrs. Dudley Pearce, Clinton; 10 grandchildren; five brothers, G. Houston Douglas, Memphis, Tenn., Albert P. Douglas, McComb, J. Willard Douglas, Kansas City, Kansas; Howard E. Douglas, Jackson, and R. T. Douglas, Jackson; two sisters, Mrs. R. W. Trim, Clinton, and Mrs. Mac Lay, Jackson. Pallbearers were Dr. W. W. Stevens, Dr. E. R. Pinson, Dr. Joe Cooper, Dr. Phillips McCarty, Dr. Eugene Farr, and Paul Nunnery.

It was asked that in lieu of flowers memorials be made to Mississippi College or Baptist Children's Village.

the mission staff?
Sears: In Singapore we have 12, and we have approximately 30 in the whole of Singapore-Malaysia.

Hudgins: Now did you say to me today that your people here are short of help and you need replacements and need recruits?

Sears: We certainly do. We just need—

Hudgins: What do you need worst?

Sears: We need people to work with the churches. We don't have very many institutions here. We have a seminary. We have two book stores. We have a kindergarten. But we just need people to get out with the people and develop an evangelistic program that reaches into the lives of the people of this area.

Hudgins: You have an American school here, that is, a school for the children of American people. Do you need teachers in that school?

Sears: This would be a tremendous work. The school here is a very good school. Students come from missionary families. Students come from business families. They come from Indonesia. They come from the rest of Malaysia. They come from other countries even. And to have a teacher in such a school, one who is really Christian in witness, would make a great impression.

Evangelism In Saigon

Baptist leaders in Vietnam are preparing for a week of conferences on evangelism, January 11-17, in Saigon, in connection with the 1970 Asia Baptist crusades. Four leaders from each Baptist church and chapel in Vietnam will attend the conferences, which will be led by a four-man team.

New Orleans Alumni Elect J. C. Hamilton

At the New Orleans Seminary Luncheon held during the recent Mississippi Baptist Convention, Rev.



Jackie C. Hamilton, pastor, First Church, Quitman, was elected President of the Mississippi Alumni Chapter. The state's chapter has the largest membership of any in the convention.

New Vice-President is Rev. Bobby Perry, pastor, Calvary Church, West Point. Miss Katherine Bearden, BSU Director at Gilfoy School of Nursing, Jackson, was re-elected Secretary-Treasurer.



100 Years Of Kingdom Service

These four people represent over a hundred years service in God's Kingdom: Mrs. Georgia Runnels, Mrs. Alberta Ates, Mrs. Vida Gibbons, and G. A. Johnson. In the picture they are, left to right: (the ladies) Mrs. Georgia Runnels, Mrs. Alberta Ates, Mrs. Vida Gibbons, and Miss Lois Butler, Training Union Director; (the men) Rev. Billy R. Thomas, pastor, G. A. Johnson, and Delmas Padgett, Sunday school superintendent. These four were recognized at the annual Sunday school and Training Union recognition supper held November 8.

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Sadler Portrait Presented To MC

Mississippi College's longtime biology professor, Dr. W. O. Sadler, was honored recently by the presentation of a color portrait to the college by members of his family. Presenting the portrait is Dr. D. J. VanLandingham (left), a Jackson physician and member of the Class of 1934, who made the presentation on behalf of the family. Dr. Sadler smiles his ap-

praisal. The portrait will hang in the office of the Department of Biological Sciences in the Nederman Science Building. Dr. Sadler has been a member of the Mississippi College faculty since 1932. The college honored him on his retirement as departmental chairman this past spring when they presented him an honorary doctorate degree. (M.C. Photo)